



# CHRISTIAN SECRETARY.

## Christian Secretary.

HARTFORD, FRIDAY, FEB. 26.

### Columbian College.

"It is no pleasant duty to be obliged to chronicle abuses connected with the history of the Literary Institutions of our denomination; for we regard them in too favorable a light, to speak lightly of them without just cause; and yet a regard to truth compels us to speak of them as they are. If the faculty of our colleges step so far aside from the discharge of their duties as to interfere with the political, or sectional views of their students, they must expect to meet the censure of the community, just in proportion to the nature and extent of their dereliction from duty."

It appears from numerous articles recently published in the papers, that there has been an "excuse" at the Baptist College at Washington. The excitement originated in consequence of the steward of the College, who was from Virginia, bringing several slaves with him to Washington; one of whom had conceived the idea, that by this removal he was entitled to free papers, under a law, or a supposed law, which declares that if a slave resides a year in the District of Columbia without being registered, he shall have his freedom. This slave applied to Mr. H. J. Arnold, a student from Charlestown, Mass., for assistance in obtaining his release from slavery. Mr. Arnold furnished him with the sum of \$1400, and a note to a lawyer, whom the slave was intending to employ. In the mean time, Mr. Haynes, the steward and owner of the slave had received intelligence of the intention of his boy, and immediately made arrangements to send him to Virginia. The slave finding himself defeated, disclosed the whole affair, producing the money, and the note of Mr. Arnold to the lawyer. Mr. A. very properly acknowledged the truth of the statement, and for this simple act—an act for which it would seem he was entitled to the thanks of every benevolent man, he was ordered to leave the College. A Mr. Yerkes, of Pennsylvania, a classmate of Arnold, also furnished money, by placing it in Arnold's hands, for the liberation of the slave, but afterwards took it back for fear there might be some impropriety in it. In the excitement which followed, he also left the College, probably in consequence of threats of the Southern students.

This we believe to be a fair statement of the cause of the excitement in Columbian College, and the consequent expulsion of one student and the leaving of another. It does not appear that Arnold violated any law, either of the district of Columbia or of the College; and yet he is expelled—for what? In the eye of the law, and also of College rules, he stood an innocent man; and yet in the face of all this, in violation of the natural rights of a student in any college in the country, he is publicly disgraced, so far as an expulsion from Columbian College, under the circumstances, can disgrace a man. The fact is, slave laws rule that college in despite of Northern Professors, if indeed they have any desire to have it otherwise. Here is a melancholy instance of the influence of slavery. A young man in the generosity of his heart, kindly provides a poor slave, not with the means to run away, but to assist him like an honest man, in obtaining his freedom in a court of justice, and for this he is excluded from College, and this, too, by men, or a part of them at least, who had their birth and education in a free State.

**Missionary Meeting at Springfield, on the 3d inst.**

Mr. Abbott rose, and with deep emotion, said, If I had never devoted myself to the cause of missions, I would do it to-night. The cause never appeared more lovely, or the sacrifices more pleasant and desirable. Christ commands us to preach the gospel to every creature. Do we believe it our duty? Believe it. What cause for action—immediate action. Look over this dark globe,—see 30,000,000 of the human family going into eternity this year! Many, very many of these never heard of Christ. Do we believe that these heathen will be lost—that their doom will be the damnation of hell?

Another thing. The blood of Jesus Christ cleanseth from all sin. Do we believe that the cross of Christ will save these heathen? If so, what will we do? Will we give ourselves to Christ and his cause? I repeat—if I had never given myself to Foreign missions, I would do it to-night. I would say, Here am I, send me. I would go—and some, at least, who had never heard of the eternal God and Christ, should hear from me. Dreadful thought that souls may be lost! Speculate about this as much as we will. God has settled that question.—The heathen feel it. No one can conceive the fears they have of death—the gloom that settles down over them—their horror of what is beyond the grave! Why, the feeling with them when taken sick, is, I don't die—I won't die! Now, brethren, only let us get one glimpse of the cross, and then here it echoes down from the skies—God to send the world that he gave his only begotten Son, &c., and we shall be moved to action.

With me, duty to the heathen is a serious matter. It is my duty to preach the gospel—to preach it to every creature. I wish to dedicate myself to the work. If I live, I shall go back to my field of labor—to my home. There are my children—yes, those converts are all my children. Seven hundred of them I baptized with my own hands.

Mr. A. stated that some 300 converts in that country had died—but death had lost its sting. Many of those dead-souls were sweetly and triumphantly triumphant. Reference was made to the death of a very aged woman, who said, "I had hoped to live to see the kingdom of God on the earth, but Christ is coming to take me to his kingdom." Also to the death of Bleh-Poh. He continued to labor—to preach Christ—to exholt all who came to him in his last sickness, till the last conflict came. Then he said with great composure, I am going to die—drew up the cloth over his face, and was gone! Mr. A. alluded to the great success of our missions—to the fact that 4000 converts were added in twelve months, including part of 1843-4, and to the constancy and affection of the converts, and the self-sacrificing spirit of the native pastors and teachers. Addressing himself to the pastor present, he said, You talk of sufferings; what do you know about sufferings? Those native pastors have often been in prisons and worn chains—and chains and prisons in Burnab mean something. You talk about the difficulty of raising funds, and you must move heaven and earth to get Christians here to give a dollar. But in Burnab the convert would give away, unshod, the last dollar he had, if he thought the cause demanded it. You talk about

difficulties. Can't the pastor make a little book, go round, visit his church and induce each member to give a little money and to pray for the poor heathen? What great difficulty or sacrifice in that? I said, brethren, that you never made a sacrifice. You give your dollar, but then you eat as much, drink as much, sleep as much, and enjoy as much as if you had not given it. Talk about sacrifices? You never yet had your little son climbing upon your knee and clinging to your neck, and saying, "Pa-pa, you won't go off and leave me." You never knew what it was when your wife died, to make the coffin and take the corpse and place it in the coffin? You never knew what it was to take your little motherless children at midnight as their mother lay a corpse by your side, and soothe them to rest, and not a friend within hundreds of miles of you!

Rev. Dr. Sears spoke of difficulties that lie in the way of success. They exist—we must meet them. It is a practical question how? Whatever good we or others do, must be done in the face of innumerable difficulties. We must meet them as Christ and all the worthies who have gone before. When Christ entered upon his mission, he found himself surrounded by untoward circumstances. Did he give over? No. Let us walk in the footsteps of the Master—do as he did—complain when he complained—be impatient when he was impatient—shrink from danger when he did so. If we wait till difficulties disappear, we shall never do anything. When that time shall come, our services will not be needed. In the present state of things what ought to be done? One says, we must have better churches—another, better ministers.—One talks about the importance of more principle; another wants to see more feeling. Christ and the apostles took things just as they found them, and made the best of them. They had principle—virtue, living, all-controlling principle. They had feeling also—intense, unvarying active feeling.—How did Paul act? Was he not a man of principle?—of fiery principle? Was there any want of feeling?—of fire high and bore a mighty influence? Reference was made to the condition of the heathen and the sufferings and glory of Christ, as sufficient to awaken the most intense emotions in our bosoms. It matters little whether you call those emotions principle or feeling. An awful darkness and gloom hangs over the death of the pagan, under the most favorable circumstances which may cause our flesh to tremble upon our bones. Why not feel, then?

It has been said that churches are low—that there is a want of personal piety—of intelligence and stability. What will you do? Will you go up to Jesus Christ and tell him that there was so little piety, and principle, and feeling in the churches that you could do nothing for the conversion of the world? Did Paul do so? No; he made things better. If we cannot have a perfect church system, let us make them better. Let us keep the spirit of missions alive, and increase the piet of all. Let us raise the fountain higher, and then the streams will take care of themselves.

Something has been said of training men for missionary service. This is vastly important. But in training one generation, do not let a whole generation of heathen go into eternity uncared for, and unprovided for!

### Revivals.

Rev. S. H. Peckham, pastor of the First Baptist church in Ledyard, writes to the Christian Secretary under date of Feb. 17: "We have for a few weeks past enjoyed a season of refreshing from the presence of the Lord. In answer to the fervent and effectual prayers of God's children, His work has been revived, and souls have been born of the Holy Spirit. We have been permitted to lead down into our little Jordan and bury with Christ in baptism twenty-one hopeful converts. Truly we can say the 'Lord has done great things for us, whereof we have reason to be glad.'

I frequently see remarked—our revival was conducted with stillness, or something to that effect; I would just add that our children cried when they were born, which caused the world to exclaim, they are mad, or filled with new wine."

The Christian Watchman says: "We continue to hear of the gracious outpourings of the Spirit upon the churches, not only in our own vicinity, but also on those abroad. Among them, we mention the church in Old Cambridge, under the ministry of Rev. B. L. Lane. At Somerset, also, in the Baptist church, we have been informed, that a marked and serious attention to the spiritual interests of men extensively prevails. At Bristol, R. I., among the Free will Baptists, quite a number profess an interest in the Saviour, and several have recently received the ordinance of baptism."

A friend has favored us with some interesting particulars, relating to the revival in Framingham, where our esteemed brother, Rev. J. Aldrich, is pastor. The work has been in gradual progress for some three months past. The brethren of the church seem to have believed that God was able to make an abiding impression of religious truth on the hearts of men, by the ordinary means of grace.

Nor has their faith been disappointed.

They have labored with their pastor, to convince men that the interests of the soul were momentous enough to engage their most serious attention.

Some have been baptized, and as many more

have been converted, though administered in allopathic or homoeopathic doses, has lost its power over him. His case is hopeless. A fatal spasm manifested itself a short time since under the following circumstances.

An exposition of the passage in the second Thessalonians ii: 3, was attempted in the Churchman, in which the writer shows, to his own satisfaction, that the "falling away" spoken of in that verse, and the revealing of the man of sin, referred to *Protestant Christendom* at, and since the Reformation.

"Every one of the Protestant sects has fallen from the standards of their ancestors," says this astute Protestant Episcopal writer. "In the first place they have rejected the (Roman) ministry." Next they rejected the creed and worship which had always been distinctive of the Christian profession.

And in nearly the same way did they reject the worship,

especially among the young. Several indulge hope,

and the work is still in progress.

**NEW YORK.**—The correspondent of the Baptist Register, under date of New York, Feb. 3, writes to the editor: "Some of the churches in this city are favored with revivals. The Norfolk st. church

is greatly encouraged; many of the members are greatly revived, and several of the congregation have recently been converted. The very useful and highly esteemed pastor of this church, Rev. Geo. Benedict, has been nearly disabled during the past year by sickness. He is still unable to perform all the labors of his station, and has to be aided by the occasional supplies his people are able to obtain. His labors in this city have been very much owned of God; and he probably has baptized more converts than any other pastor. It must be gratifying to him to witness the outpouring of the Holy Spirit once more, on the beloved church and people, to whose welfare he has consecrated himself.

"The Stanton st. church, under its new pastor, Rev. S. Remington, is enjoying a season of refreshment from the presence of the Lord. Meetings have been held every evening, and the Lord has revived his people, and has converted some sinners from the error of their ways.

The Hope chapel congregation, which is the tide of the new and flourishing interest under the care of our esteemed brother, Rev. D. Bellamy, enjoys a very encouraging state of religious feeling; inquirers are somewhat numerous, and some converts are waiting to follow Christ in baptism.

"The Cannon st. church is at present favored with a very powerful revival. O, may the good word spread, until multitudes bow to Jesus."

Rev. B. S. Williams writes the editor of the N. Y. Register from Plymouth, Chenango county, Feb. 11:—

"The Lord has again visited us in great mercy. At the commencement of the year many began to feel that the time to favor Zion had come. A series of evening meetings were commenced in the Methodist house, in which Br. Higgins, the preacher in charge, and myself, agreed to labor together in the unity of the Spirit for the promotion of the cause of God, and the upbuilding of Zion. The Congregational minister also joined with us in the good work, and the three churches in our place labored together for five weeks in perfect harmony. As the result, fifty-five gave an evidence of a change of heart, numbers of backsiders have been reclaimed from the error of their ways, and many of the drooping sons and daughters of Zion have been revived and led to claim, 'What hath God wrought?' Among the converts are a number of heads of families, and men of extensive influence. God grant that it may be wielded henceforth on the side of God and truth.

"In view of what the Lord has done for us, we feel to humble ourselves in the dust and exclaim, 'Not unto us not unto us, but unto Him be all the glory.' Pray for us, that the good work may continue."

Rev. Levi Morse writes from Smithfield, Bradford Co., Pa., to the same paper as follows:—

"It was about six weeks since that I observed tokens of good at one of my out-stations, bordering upon the townships of Athens and Smithfield. Such were the indications of Providence that I felt constrained to devote my time and energies to the interests of religion in that neighborhood for the salvation of sinners; and now I am fully convinced that it was the finger of God's providence giving direction to the minds of his people to labor in his vineyard. The interest has been gradually rising until the present; many already indulge hopes in which the Bible is held by Unitarians:

"I distinguish between the inspiration which guided them (the apostles) in preaching the truth, and the supposed inspiration which guided them in recording that truth. Jesus Christ sent forth his disciples to preach the gospel, and by the power of the Holy Spirit they were empowered to preach the gospel in its fulness and truth. But Jesus did not command them to write. Although inspired as preachers, they were not inspired as writers. This is the distinction which I present to your notice, and I think you will see that it is not only an important but a just distinction. Therefore, when a man denies their inspiration as writers, he does not by any means deny their inspiration as preachers. If I say that I have a message committed to my friend, I deliver that message as I received it; but if years afterward I should sit down and try to write that message from recollection, I should be liable to numerous mistakes. Now this distinction is overlooked in most of the popular treatises upon the subject of inspiration; and hence arguments which are thought to prove the inspiration of the writers, are only sufficient to prove the inspiration of the preachers."

Can parents be too careful in keeping their children from the influence of this refined infidelity?

the Reformation had been observed by the Church.

"Now by rejecting as they did the ministry," says this Protestant writer, "the faith and the worship, they forsook the communion, all visible connection with that body of persons which had existed as the church from the Apostles' days down to their own. These things which they rejected made up the visible estate and conditions of Christianity. They are the outward marks which distinguish the church from the world—Jews, Turks, infidels, and heretics—from Catholic Christians. They are not only the works which distinguish, but they are the elements which make the difference between Christians and those who have no interest in Christ. And these they rejected—openly, visibly departed from this country about a year ago, accompanied by a native Chinese—literary man, by the name of Wong Seen Sang, who will also sail in the same ship, on his return to his native land. Four of these missionaries are to be accompanied by their wives; one is unmarried. Mr. James is a physician, and will devote himself to the practice of medicine as a department of missionary labor. Rev. J. B. Taylor, the Corresponding Secretary of the Foreign Board of the Southern Baptist Convention, is now in the city, and will remain till after the sailing of the missionaries."

Unitarianism.

Of all the religious sects that have arisen "from the days of John the Baptist until now," the Unitarian is by far the most loose and varying in its character. They have men in their pulpits of every grade of belief from the downright infidelity of Theodore Parker to the more elevated views of Pierpont—and yet all fall short of Biblical truth on the question of the divinity of Jesus Christ, and as a consequence they are constantly bringing out new sentiments upon the doctrines of the gospel, but almost invariably wander further and further from the truth. Unitarianism, like an *ignis fatuus*, will lead men everywhere but into the open field of truth. Talk with a Unitarian and he will appear to be orthodox. He believes in the *divinity of Christ*; for repentance for sin, and a *change of heart*; and many of them allow the doctrine of endless punishment to be true; but if we follow them to their pulpits and listen to their teachings there, we shall find sentiments of a very different kind—sentiments which should make a Christian blushing. Unitarianism lowers down the authority of the Bible far below the standard which the Mohammedan or the Buddhist give to their sacred books. The following extract from a sermon delivered by Rev. Dr. Gannett, of Boston, which we find in the last number of the Refector, will show the estimation in which the Bible is held by Unitarians:

"The Lord has again visited us in great mercy. At the commencement of the year many began to feel that the time to favor Zion had come. A series of evening meetings were commenced in the Methodist house, in which Br. Higgins, the preacher in charge, and myself, agreed to labor together in the unity of the Spirit for the promotion of the cause of God, and the upbuilding of Zion. The Congregational minister also joined with us in the good work, and the three churches in our place labored together for five weeks in perfect harmony. As the result, fifty-five gave an evidence of a change of heart, numbers of backsiders have been reclaimed from the error of their ways, and many of the drooping sons and daughters of Zion have been revived and led to claim, 'What hath God wrought?' Among the converts are a number of heads of families, and men of extensive influence. God grant that it may be wielded henceforth on the side of God and truth.

"In view of what the Lord has done for us, we feel to humble ourselves in the dust and exclaim, 'Not unto us not unto us, but unto Him be all the glory.'

Pray for us, that the good work may continue."

Rev. Levi Morse writes from Smithfield, Bradford Co., Pa., to the same paper as follows:—

"It was about six weeks since that I observed tokens of good at one of my out-stations, bordering upon the townships of Athens and Smithfield. Such were the indications of Providence that I felt constrained to devote my time and energies to the interests of religion in that neighborhood for the salvation of sinners; and now I am fully convinced that it was the finger of God's providence giving direction to the minds of his people to labor in his vineyard. The interest has been gradually rising until the present; many already indulge hopes in which the Bible is held by Unitarians:

"I distinguish between the inspiration which guided them (the apostles) in preaching the truth, and the supposed inspiration which guided them in recording that truth. Jesus Christ sent forth his disciples to preach the gospel, and by the power of the Holy Spirit they were empowered to preach the gospel in its fulness and truth. But Jesus did not command them to write. Although inspired as preachers, they were not inspired as writers. This is the distinction which I present to your notice, and I think you will see that it is not only an important but a just distinction. Therefore, when a man denies their inspiration as writers, he does not by any means deny their inspiration as preachers. If I say that I have a message committed to my friend, I deliver that message as I received it; but if years afterward I should sit down and try to write that message from recollection, I should be liable to numerous mistakes. Now this distinction is overlooked in most of the popular treatises upon the subject of inspiration; and hence arguments which are thought to prove the inspiration of the writers, are only sufficient to prove the inspiration of the preachers."

Can parents be too careful in keeping their children from the influence of this refined infidelity?

Important Vote.

The three million bill, as it is called, which places

in the hands of the President the sum of three millions of dollars for the purpose of negotiating a peace with Mexico, passed the House of Representatives on Monday the 13th inst., by a vote of 115 to 105, with the proviso known as the "Wilmett Provision," which reads as follows:

"Provided further, That there shall be neither slavery nor involuntary servitude in any territory on the continent of America which shall hereafter be acquired by or annexed to the United States by virtue of this appropriation, or in any other manner, whatever, except for crimes whereof the party shall have been duly convicted; Provided always, that every person escaping into such territory from whom labor or service is lawfully claimed in any one of the United States, such fugitive may be lawfully claimed and conveyed out of said territory to the person claiming his or her labor or service."

Every member from New England voted in favor of the bill. One member from New York, six from Pennsylvania, five from Ohio, two from Indiana, three from Illinois and one from Michigan, voted against it. The Southern members voted in a body against it. The fact, however, that the proviso was carried by a handsome majority when *two hundred and twenty* votes were given, shows clearly enough that the free states are determined to lend their influence to slavery no longer. The cry of Northern "dough faces" will be no longer heard, for the free states have at last come up like men in defense of their rights, and from the general, we may say almost universal, expression of approval which has already been manifested in favor of this vote, they will see that they are manfully sustained by their constituents.

If the decisive vote on this proviso, and the hearty approval it everywhere meets with in the free states, is a fair criterion to judge of the future, the die is cast in regard to any further extension of slavery. Let California and any other portion of Mexico be annexed to the Union under the limitations of this proviso, if it is desired, and slavery will only wither and die by the act; for it appears almost like a moral impossibility for such an institution to survive, hemmed in as it will then be by free states on either side. The rapid advance of anti-slavery sentiments among men of all political parties, seems to indicate that the hand of God is in the work. Ten, or even five, or three years ago, such a proviso would not have been listened to for a moment by either house of Congress—now, with a full vote, it is carried by a triumphant majority.

The progress of the cause of universal freedom is onward, and already have the advocates of slavery received such a withering rebuke, that they cannot fail to discover that all their threats to dissolve the Union will hereafter prove unavailing to bully Northern members into the support of Southern principles. God speed the good cause.

It is uncertain what the fate of the bill will be in the Senate. If a few Senators should prove recreant to

# CHRISTIAN SECRETARY.

spect from the population. He was a

man of Rome made a call upon the Pope.

New Year's day. They were accom-

panied by bands of music, and sung hymns.

The Pope pronounced his blessing

upon the people kneeling, which, when

they cried as with one voice, "Amen,"

which of Jan. the Pope preached a sermon

of St. Andrea della Valle. His inten-

tion had been kept a profound secret, so as

to collect an immense crowd. When

in the pulpit the sensation was intense,

all the congregation wept from joy. It

is time that a Pope had preached for

years! The popes have not imitated

this respect.

**Life Insurance—Ministers.**

remember that in our boyhood, we saw

at this time, "Life Insurance," on the door of

the city, and were startled at the pre-

dicts those words seemed to imply.

We see what insurance could have to do with

without attempting an interference with

the wills of the Almighty. And these feel-

ings, have been experienced by others

after suitable explanations, have still

an undefined repugnance to the scheme.

That is the feelings of our childhood

and is this system of life insurance? Note-

that it is certain than that each individual must

die at some period, he cannot know. He sees

every year falling around him, and feels

itself arrow may strike him next. He has

now no hope feeble and infirm, and perhaps chil-

dren years of life; and these are all so

dependent upon him, that if he were to die,

at once, be cast upon the charities of

the world. He beholds around him widows and

orphaned and destitute, and sighs deep-

ly for the possibility that such an affliction may befall his family. In this feeling starts the life

system. A. B. C. and D. feel thus, and

themselves to provide a remedy. A com-

pany which becomes the repository of a

fund. Each member pays annually, ac-

cording to his age and prospect of life, a certain

portion of his fund; and in consideration of such pay-

ment, he dies in one year or in twenty,

the children are entitled to draw a specific

from the company. He is for example, 30

when he effects the insurance. In such

case his family receive \$100. If

he dies in 20, his family receive \$200; if he dies

in 30, his family receive \$300; if he dies

in 40, his family receive \$500.

Is this not a safe method by which a person

can secure, either less provision for his family,

or the annual premium which he may be

called upon to pay?

How well adapted is such a scheme

for the administration of baptism. And yet

how many men are there in the Episcopal Church,

who reject the doctrine as heartily, and deny it as totally

as we do?"—*V. Y. Evangelist.*

To this sentence we wish to add a word. The

editors of the Evangelist will agree with us, that the "Presbyterian Confession of Faith" clearly

teaches the doctrine of infant baptism. And yet

how many men are there in the Presbyterian

Church who reject the doctrine as heartily, and de-

ny it as boldly, as we do.

The *ECLECTIC MAGAZINE* for February is some-

what late in its arrival, but not the less welcome

on that account. It contains a rich and instructive

list of articles from the Foreign Reviews and Peri-

odicals, more than enough to pay for the price of

subscription twice over. Among them are

articles from Blackwood and Frazer's Maga-

zine, the British Quarterly, and the North British

Quarterly Reviews. Phrenology Tested; Literary

Legislators; Influence of Poetry upon Civiliza-

tion; Progress in Crime, are admirably written.—

The mezzotint at the commencement of the num-ber

is well executed and spirited. Those who wish to

subscribe for this popular work can do so at Rob-

in's and Smith's, in this city.

**BAPTIST PERIODICALS.**—According to the

Baptist Almanac, there are twenty weekly, one semi-

monthly, eleven monthly, three quarterly and one

annual publication devoted to the interests of the

Baptists in the United States.

FATHER LALIFF writes us from Portland, Chao-

co., under date of 6th inst., that he has "advanced

almost to \$3," but says, "I am permitted through

the goodness of God to preach regularly." Br. L. is

well known to many of the older brethren in a de-

voted minister of Christ, but to few of the young-

er. He was one of the pioneers of the cause in

England, and was organized there.

His conduct has been remarkable. He is now as straight

as a young man of twenty, and never has indulged

himself in a nap in the day time.—*N. Y. Bapt-*

*ist Register.*

A NEW CITY.—A new city is just springing in-

to existence on the Merrimac river, in Massachu-

setts, at the place once known as Methuen, to be

called *Laurence*. It is to be a manufacturing place.

A canal is already laid out, to be 12 feet deep, 100

wide at its upper end, and 60 feet wide at its lower

end, and one mile in length. The dam above is

about 30 feet high. Two newspapers have already

been commenced, and a full supply of lawyers, doc-

tors, &c. have found their way to the new city.

CORPORATION SCHOOLS IN N. JERSEY.—From the

report of the State Superintendent of Common

Schools, presented to the Legislature of New Jersey, on Monday of last week, it appears that the

State is divided into 1,634 school districts. The

money received for school purposes during the past year, amounted to \$67,946,81, being about \$9000

increase over the receipts of last year.

THE MEXICAN NEWS.—The Charleston papers of

the 16th bring very little intelligence additional to

that transmitted by the telegraph, and published in yesterday's paper.

The whole cabinet of Santa Anna are reported to

have resigned.

Many vessels laden with valuable cargoes have

recently blockaded and entered different ports of

Mexico; and the 1st, 2d, 3d, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142nd, 143rd, 144th, 145th, 146th, 147th, 148th, 149th, 150th, 151st, 152nd, 153rd, 154th, 155th, 156th, 157th, 158th, 159th, 160th, 161st, 162nd, 163rd, 164th, 165th, 166th, 167th, 168th, 169th, 170th, 171st, 172nd, 173rd, 174th, 175th, 176th, 177th, 178th, 179th, 180th, 181st, 182nd, 183rd, 184th, 185th, 186th, 187th, 188th, 189th, 190th, 191st, 192nd, 193rd, 194th, 195th, 196th, 197th, 198th, 199th, 200th, 201st, 202nd, 203rd, 204th, 205th, 206th, 207th, 208th, 209th, 210th, 211st, 212nd, 213rd, 214th, 215th, 216th, 217th, 218th, 219th, 220th, 221st, 222nd, 223rd, 224th, 225th, 226th, 227th, 228th, 229th, 230th, 231st, 232nd, 233rd, 234th, 235th, 236th, 237th, 238th, 239th, 240th, 241st, 242nd, 243rd, 244th, 245th, 246th, 247th, 248th, 249th, 250th, 251st, 252nd, 253rd, 254th, 255th, 256th, 257th, 258th, 259th, 260th, 261st, 262nd, 263rd, 264th, 265th, 266th, 267th, 268th, 269th, 270th, 271st, 272nd, 273rd, 274th, 275th, 276th, 277th, 278th, 279th, 280th, 281st, 282nd, 283rd, 284th, 285th, 286th, 287th, 288th, 289th, 290th, 291st, 292nd, 293rd, 294th, 295th, 296th, 297th, 298th, 299th, 300th, 301st, 302nd, 303rd, 304th, 305th, 306th, 307th, 308th, 309th, 310th, 311st, 312nd, 313rd, 314th, 315th, 316th, 317th, 318th, 319th, 320th, 321st, 322nd, 323rd, 324th, 325th, 326th, 327th, 328th, 329th, 330th, 331st, 332nd, 333rd, 334th, 335th, 336th, 337th, 338th, 339th, 340th, 341st, 342nd, 343rd, 344th, 345th, 346th, 347th, 348th, 349th, 350th, 351st, 352nd, 353rd, 354th, 355th, 356th, 357th, 358th, 359th, 360th, 361st, 362nd, 363rd, 364th, 365th, 366th, 367th, 368th, 369th, 370th, 371st, 372nd, 373rd, 374th, 375th, 376th, 377th, 378th, 379th, 380th, 381st, 382nd, 383rd, 384th, 385th, 386th, 387th, 388th, 389th, 390th, 391st, 392nd, 393rd, 394th, 395th, 396th, 397th, 398th, 399th, 400th, 401st, 402nd, 403rd, 404th, 405th, 406th, 407th, 408th, 409th, 410th

# CHRISTIAN SECRETARY.

## Poetry.

For the Christian Secretary.

### Midaight Musings.

Yes, 'tis midnight—meet the season  
For the spirit's wandering flight;  
Or to rest, and calmly reason  
Midst the peaceful shades of night.  
Sweetly now in lowly musings,  
Mutely breathe their silent lay,  
Or through fancy's realm diffusing,  
Steal the pensive thoughts away.

In the folds of quiet slumber,  
Nature rests in calm repose;  
O'er the solemn stillness flows;  
Murmuring winds now faint and weary,  
To their resting-place have gone;  
Darkness sombre-clad and dreary,  
Sits enthroned on hill and lawn.

Voice lately proud and mischievous,  
In the gay and thoughtless throng;  
With the mourner's sad and woe,  
Rest the sleeping friends among.  
Midst the gloom around me spreading,  
Nought is heard, nought is seen,  
Save the shades of darkness shedding,  
Shadows of their dusky queen.

Midnight! yes; but birth are these  
Stars with ever-watchful eyes;  
Now their faithful vigils keeping—  
Sentinels of yonder skies.

Nature in her silence speaking,  
Whispers in the listening ear,  
Voices from her stillness breaking,  
Tell of wakeful beings near.

Being now in memory living,  
Once companions of our way,  
Back from earth their spirits giving,  
Left their prison-house of clay;

From their homes celestial straying,  
Visitors to earth again;

Fitting shadows round me playing,  
Speaking with the souls of men.

Spirits too, their charges keeping,  
Guardians from the courts above;  
To the wakeful and the sleeping,  
Messengers of peace and love;

With the eye that never closes,

Beaming round with heavenly light,

Safe my rest, in calm repose,

Midst the watchmen of the night.

Canton, Feb., 1847.

A. P. V.

### Religious & Moral.

#### The Cast Off, or Stolen Boy.

The following strange and deeply affecting narrative was drawn up by a gentleman of veracity and discrimination, who is well acquainted with the facts, and has had many private conversations with the individual whose singular history cannot fail to excite the interest of every one. It is hoped that the publication of this story will lead to some clue by which the mystery which hangs around his origin may be dispelled. The account may be relied on as strictly true.—*Chr. Watchman.*

In the vicinity of Worcester, Mass., there lives a member of a Christian church who does not know when or where he was born, or who were his parents. In his history are incidents of interest, which show the over-ruled hand of Providence, and which may deserve to be chronicled.

Among his earliest recollections, is the idea of a home in some thickly settled place, (Albany as he now supposes,) of playing with children there, and of being particularly attached to a child bearing the name of Elieck Sickle, or of one like it in sound. He has a faint remembrance of seeing two women talking together, and of being influenced to get into a stage coach, or some carriage, with one of them, and of riding off. After awhile the carriage stopped, and they left it. The colored woman with whom he had ridden, took him across lots to a house some distance from the road, and while after he reached there, he remembers meeting a stout colored man, of rough appearance, and of feeling that he was in trouble. Sad, indeed, was the condition of this innocent child of not more, probably, than three years of age. He had no kind father or mother near, to love, pity, and take care of him,—no brothers or sisters dear, with whom to play and be happy.

He was now in the hands of two colored persons, of intemperate, vicious habits, (Indians it is supposed) who cared little for him, and of whom he was afraid.—They were by the name of Purchase, and bade him call them father and mother, and punished him if he neglected to do it.

They strolled about the country, hunting, fishing and beggary, mingling in the worst society, often drunk and quarrelling. In their drunken frolics, Abraham, (as he was called,) found it necessary to hide somewhere, to avoid beating or death. In their travels, they employed him to beg for them from house to house, and if he did not succeed so well as they thought he might, or if in any way he displeased them, he was sure to be knocked down, or to be severely whipped. Sometimes they would take him to ponds and keep him wading in the water for hours, catching blood-suckers for them to sell to some apothecary. He suffered much from floggings, hunger and cold, spending at times chilly, and even freezing nights out of doors.

On one occasion his life seemed to be in great peril; far in a dismal swamp, he was taken alone by the colored man, and taken there, as he was told, to be killed. The club was actually seized to put him out of the way, as one of whom his pretended father said he was very sick, and would be rid of; but the heart of the savage, as he gazed for a moment upon the face of the terrified child, and saw the fast flowing tears, and the deep distress, was softened. God held back the murderous arm. The club fell down. The little hand was seized. The cruel one also wept; their tears mingled together.

At length, after having travelled much—after having visited several cities, and spent

perhaps two or three years with these vagabonds, and been urged by others repeatedly to leave them, he escaped from their power. His escape was in the city of Providence, and in this way.—His keepers got drunk in a den of iniquity, and fought, and excited his fears. He hurried to get out of the place. The woman, menacing him with her fist, bade him stop. He hesitated a little, but as he looked he saw her strike at the throat of the man with frightful effect, at which, still more alarmed, he fled, and left them forever. He was soon passing by some young men of the "baser sort" who knew of the quarrel. They pointed him to a house where they assured him of safety, and of being provided for. That house was "the way to hell." There he was employed for a few weeks as an errand boy, and much befriended by an inmate, a negro woman. She manifested a deep sympathy and interest for him; talked kindly with him, and told him he ought not to stay in such a place, and proposed conducting him away. She learned of him that he had been at Smithfield, R. I., in company with the colored vagrants, and knew the name of one family in that place. She therefore went with him, and left him there in the road to hunt up the family whose name he had mentioned, or to look out for himself the best way he could. Soon after being left alone, he called at a house where he was treated unkindly, and bade to go home. Poor boy! He had no friends, no home.—He begged his food, and slept in a barn.—He wandered about until he found the dwelling where he had been before, and was permitted to stay awhile. But run ruled in that house, and brought upon the ragged boy hunger and stripes. In the course of a few weeks, it drove him off.

He now directed his course to Woonsocket, R. I., and called there at the house of a widow woman, where he had been two or three times on errands while at Smithfield; but she did not feel able to keep him. Consequently he ran about the streets without any abiding place, obtaining his living as he could, and sleeping in barns, or where he could. Here he managed to secure the friendship of some children, of about his age, through whose kindness in giving him food, and in helping him frequently to lodgings, he got along, after a fashion, for several months. Then, by the advice of some one, he went to a factory, a short distance out of the village, and at the door inquired for the agent who soon made his appearance, gave him employ, and found him a home. But from this place, after a short season, he ran off, tired with factory life.

With nothing in his hand, and not much on his back, he found his way to Mendon.—There he halted, called at a house, was closely questioned by the woman, and advised to retrace his steps a mile or so, and seek employment in a tavern which he had passed. He did as advised, and was kept by the landlord as a "chore boy" something more than a year. Then, by consent, he was taken and put on board a stage, for the second time, and brought to New England Village, to work there in a thread factory. He went to N. E. village some eighteen or twenty years ago. It is supposed by the family where he first boarded, in that village, that he could not, on his arrival there, have been, at most, more than eight or nine years of age. He labored in that thread factory about two years, when the business there was given up, and he was thrown out of employment. But he was permitted to have a home in the family with whom he had boarded, and, after awhile, commenced working at shoe making. He was considered to be a good, honest, truth-telling boy, having contracted few, if any of the many vices to which for several years he had been constantly exposed. He was sometimes called "Abraham the best," or "the best boy."

Ten years since, ignorant, and poor, and young as he was, he married and commenced the duties of the head of a family.—Favored with a good companion, and with good natural talents, he has picked up some learning, and has managed to live comfortably, respectfully, and happily. They have been blessed with two promising children, a son and daughter,—have been led to secure an interest in Christ, and are now valuable members of the Baptist church in N. E. village.

If the account of Josephus was strictly true when he wrote, one of the following changes must have occurred during the eighteen hundred years that have since elapsed. Either the supply must have so increased as to be able to fill the pool in two days and a half, and the capacity of the syphon so enlarged as to exhaust the pool with its triple supply of water in half the time it formerly did; or the supply and the capacity of the syphon remaining unchanged, the size of the reservoir must have been reduced to about one third of its ancient dimensions. The former supposition is not probable in itself, and is discredited by the consideration that in the time of Josephus the amount of water was so great as to obtain the name of river, and it can only claim the title now by courtesy. But we may readily admit that the pool may have been partly filled up by debris, or by the falling in of its superincumbent roof of rock. If Pliny's account were true, then either the supply must be greatly diminished, or the reservoir greatly enlarged, for according to him it required but one day of rest to fill the pool, while now it takes two days and a half. Either of these hypothetical changes is possible, but neither of them probable. Nor are we compelled to resort to any of them. I suppose the Sabatic River was always nearly what we find the stream at Mar Girius now to be. And the vagueness of general rumor, the proverbial love of the ancients for the marvellous, and the desire to conform this natural phenomenon to the Jewish division of time, will sufficiently account for the statement of these great historians.

The following circumstance corroborates

the general correctness of the preceding statements, which were drawn up after my first visit to the convent of St. George in 1840. In October, 1845, I again had occasion to visit the same part of Syria, and had opportunities to make further inquiries in regard to this remarkable river. Having visited and examined the ruins of the magnificent temple at Arca, I travelled across the country toward the north, along or near to the line of the ancient Roman road, according to the itineraries and old geographers. At length I came to the dry channel of a wide stream coming down from the mountain on which the convent is built.—As I expected, the peasants informed me that its source was at the cave below the convent. After travelling two or three hours north, I crossed another river, called Arosch, or Lepre's River, on the banks of which there is an ancient site, still called Rabaneh, which is exactly the Arabic pronunciation of the Rabaneh of Josephus.

I spent the night with an old Sheikh of the Ansariyah, at a village about twenty miles to the west of the convent. The Sheikh was not only acquainted with the fountain, which he called Neba el Fuar, but immediately gave to the stream itself the name of Nahr Seby, or seventh day river. And he insisted that it ran only once in seven days, although I knew to the contrary. But, in accordance with his own religion, he made it Moslem, declaring that it flowed only on Friday. From some such Sheikh as this, Josephus (or Titus) may have received his account eighteen centuries ago, as he passed along this road. Nor ought it to be regarded as very wonderful that traditions should be handed down in the East, for so many generations, unchanged. We have the very names of the places preserved unaltered, and why not the singular tradition connected with them?

My travelling companion on the later tour, Captain Newbold, of the East India army, subsequently made a visit to the convent of St. George, solely to examine this river. He is fully convinced of its identity with the Sabatic river of Josephus. He however understood the monks to say that the periods of intermission varied with the rainy and dry seasons of the year. This is very probably correct.

**An Unfaithful Mother.**  
The mother of a rising family was visited by her pastor. Considerations drawn from time and eternity, from heaven and hell, failed to reach her conscience, which seemed to be encased in a triple shield of adamantine, until the clergyman, as he rose to depart, exclaimed, "Well, madam, if you, a mother, be indifferent to the welfare of your children, and do not pray for them, who will?" The right key was touched.—"Very true," said she, her eyes filled with tears, "if monsters monsters prove, what can be expected from others?" By her request he was now detained to address the throne of grace on behalf of her family. "Remember my children," said she, "and, Oh! remember their unfaithful mother!"

My travelling companion on the later tour, Captain Newbold, of the East India army, subsequently made a visit to the convent of St. George, solely to examine this river. He is fully convinced of its identity with the Sabatic river of Josephus. He however understood the monks to say that the periods of intermission varied with the rainy and dry seasons of the year. This is very probably correct.

It runs in the middle, between Arca and Raphaneh. It hath somewhat very peculiar in it; for when it runs, its current is strong, and hath plenty of water; after which its springs fail for six days together, and leave its channels dry, as any one may see. After these days, it runs on the seventh day, or Nahr Seby, or seventh day river. And he insisted that it ran only once in seven days, although I knew to the contrary. But, in accordance with his own religion, he made it Moslem, declaring that it flowed only on Friday. From some such Sheikh as this, Josephus (or Titus) may have received his account eighteen centuries ago, as he passed along this road. Nor ought it to be regarded as very wonderful that traditions should be handed down in the East, for so many generations, unchanged. We have the very names of the places preserved unaltered, and why not the singular tradition connected with them?

My travelling companion on the later tour, Captain Newbold, of the East India army, subsequently made a visit to the convent of St. George, solely to examine this river. He is fully convinced of its identity with the Sabatic river of Josephus. He however understood the monks to say that the periods of intermission varied with the rainy and dry seasons of the year. This is very probably correct.

It runs in the middle, between Arca and Raphaneh. It hath somewhat very peculiar in it; for when it runs, its current is strong, and hath plenty of water; after which its springs fail for six days together, and leave its channels dry, as any one may see. After these days, it runs on the seventh day, or Nahr Seby, or seventh day river. And he insisted that it ran only once in seven days, although I knew to the contrary. But, in accordance with his own religion, he made it Moslem, declaring that it flowed only on Friday. From some such Sheikh as this, Josephus (or Titus) may have received his account eighteen centuries ago, as he passed along this road. Nor ought it to be regarded as very wonderful that traditions should be handed down in the East, for so many generations, unchanged. We have the very names of the places preserved unaltered, and why not the singular tradition connected with them?

It runs in the middle, between Arca and Raphaneh. It hath somewhat very peculiar in it; for when it runs, its current is strong, and hath plenty of water; after which its springs fail for six days together, and leave its channels dry, as any one may see. After these days, it runs on the seventh day, or Nahr Seby, or seventh day river. And he insisted that it ran only once in seven days, although I knew to the contrary. But, in accordance with his own religion, he made it Moslem, declaring that it flowed only on Friday. From some such Sheikh as this, Josephus (or Titus) may have received his account eighteen centuries ago, as he passed along this road. Nor ought it to be regarded as very wonderful that traditions should be handed down in the East, for so many generations, unchanged. We have the very names of the places preserved unaltered, and why not the singular tradition connected with them?

It runs in the middle, between Arca and Raphaneh. It hath somewhat very peculiar in it; for when it runs, its current is strong, and hath plenty of water; after which its springs fail for six days together, and leave its channels dry, as any one may see. After these days, it runs on the seventh day, or Nahr Seby, or seventh day river. And he insisted that it ran only once in seven days, although I knew to the contrary. But, in accordance with his own religion, he made it Moslem, declaring that it flowed only on Friday. From some such Sheikh as this, Josephus (or Titus) may have received his account eighteen centuries ago, as he passed along this road. Nor ought it to be regarded as very wonderful that traditions should be handed down in the East, for so many generations, unchanged. We have the very names of the places preserved unaltered, and why not the singular tradition connected with them?

It runs in the middle, between Arca and Raphaneh. It hath somewhat very peculiar in it; for when it runs, its current is strong, and hath plenty of water; after which its springs fail for six days together, and leave its channels dry, as any one may see. After these days, it runs on the seventh day, or Nahr Seby, or seventh day river. And he insisted that it ran only once in seven days, although I knew to the contrary. But, in accordance with his own religion, he made it Moslem, declaring that it flowed only on Friday. From some such Sheikh as this, Josephus (or Titus) may have received his account eighteen centuries ago, as he passed along this road. Nor ought it to be regarded as very wonderful that traditions should be handed down in the East, for so many generations, unchanged. We have the very names of the places preserved unaltered, and why not the singular tradition connected with them?

It runs in the middle, between Arca and Raphaneh. It hath somewhat very peculiar in it; for when it runs, its current is strong, and hath plenty of water; after which its springs fail for six days together, and leave its channels dry, as any one may see. After these days, it runs on the seventh day, or Nahr Seby, or seventh day river. And he insisted that it ran only once in seven days, although I knew to the contrary. But, in accordance with his own religion, he made it Moslem, declaring that it flowed only on Friday. From some such Sheikh as this, Josephus (or Titus) may have received his account eighteen centuries ago, as he passed along this road. Nor ought it to be regarded as very wonderful that traditions should be handed down in the East, for so many generations, unchanged. We have the very names of the places preserved unaltered, and why not the singular tradition connected with them?

It runs in the middle, between Arca and Raphaneh. It hath somewhat very peculiar in it; for when it runs, its current is strong, and hath plenty of water; after which its springs fail for six days together, and leave its channels dry, as any one may see. After these days, it runs on the seventh day, or Nahr Seby, or seventh day river. And he insisted that it ran only once in seven days, although I knew to the contrary. But, in accordance with his own religion, he made it Moslem, declaring that it flowed only on Friday. From some such Sheikh as this, Josephus (or Titus) may have received his account eighteen centuries ago, as he passed along this road. Nor ought it to be regarded as very wonderful that traditions should be handed down in the East, for so many generations, unchanged. We have the very names of the places preserved unaltered, and why not the singular tradition connected with them?

It runs in the middle, between Arca and Raphaneh. It hath somewhat very peculiar in it; for when it runs, its current is strong, and hath plenty of water; after which its springs fail for six days together, and leave its channels dry, as any one may see. After these days, it runs on the seventh day, or Nahr Seby, or seventh day river. And he insisted that it ran only once in seven days, although I knew to the contrary. But, in accordance with his own religion, he made it Moslem, declaring that it flowed only on Friday. From some such Sheikh as this, Josephus (or Titus) may have received his account eighteen centuries ago, as he passed along this road. Nor ought it to be regarded as very wonderful that traditions should be handed down in the East, for so many generations, unchanged. We have the very names of the places preserved unaltered, and why not the singular tradition connected with them?

It runs in the middle, between Arca and Raphaneh. It hath somewhat very peculiar in it; for when it runs, its current is strong, and hath plenty of water; after which its springs fail for six days together, and leave its channels dry, as any one may see. After these days, it runs on the seventh day, or Nahr Seby, or seventh day river. And he insisted that it ran only once in seven days, although I knew to the contrary. But, in accordance with his own religion, he made it Moslem, declaring that it flowed only on Friday. From some such Sheikh as this, Josephus (or Titus) may have received his account eighteen centuries ago, as he passed along this road. Nor ought it to be regarded as very wonderful that traditions should be handed down in the East, for so many generations, unchanged. We have the very names of the places preserved unaltered, and why not the singular tradition connected with them?

It runs in the middle, between Arca and Raphaneh. It hath somewhat very peculiar in it; for when it runs, its current is strong, and hath plenty of water; after which its springs fail for six days together, and leave its channels dry, as any one may see. After these days, it runs on the seventh day, or Nahr Seby, or seventh day river. And he insisted that it ran only once in seven days, although I knew to the contrary. But, in accordance with his own religion, he made it Moslem, declaring that it flowed only on Friday. From some such Sheikh as this, Josephus (or Titus) may have received his account eighteen centuries ago, as he passed along this road. Nor ought it to be regarded as very wonderful that traditions should be handed down in the East, for so many generations, unchanged. We have the very names of the places preserved unaltered, and why not the singular tradition connected with them?

It runs in the middle, between Arca and Raphaneh. It hath somewhat very peculiar in it; for when it runs, its current is strong, and hath plenty of water; after which its springs fail for six days together, and leave its channels dry, as any one may see. After these days, it runs on the seventh day, or Nahr Seby, or seventh day river. And he insisted that it ran only once in seven days, although I knew to the contrary. But, in accordance with his own religion, he made it Moslem, declaring that it flowed only on Friday. From some such Sheikh as this, Josephus (or Titus) may have received his account eighteen centuries ago, as he passed along this road. Nor ought it to be regarded as very wonderful that traditions should be handed down in the East, for so many generations, unchanged. We have the very names of the places preserved unaltered, and why not the singular tradition connected with them?

It runs in the middle, between Arca and Raphaneh. It hath somewhat very peculiar in it; for when it runs, its current is strong, and hath plenty of water; after which its springs fail for six days together, and leave its channels dry, as any one may see. After these days, it runs on the seventh day, or Nahr Seby, or seventh day river. And he insisted that it ran only once in seven days, although I knew to the contrary. But, in accordance with his own religion, he made it Moslem, declaring that it flowed only on Friday. From some such Sheikh as this, Josephus (or Titus) may have received his account eighteen centuries ago, as he passed along this road. Nor ought it to be regarded as very wonderful that traditions should be handed down in the East, for so many generations, unchanged. We have the very names of the places preserved unaltered, and why not the singular tradition connected with them?

**Mar Yohannah.**—Is the statement true that Mar Yohannah has been impaled?—The Courier and Enquirer says:—"Paragraphs upon this subject are going the rounds so generally, that it may be well enough to expose the blunder which has led to the prevalent misconception concerning it. The last steamer brought Wilmer and Smith's paper, stating that 'Mar Johanna' and 'Mar Yohannah' are two persons, the former a Nestorian, and the latter a Nestorian, who visited this country recently, had been impaled," &c. This was the origin of the whole matter. Mar Johanna and Mar Yohannah are two persons, the former a Nestorian, and the latter